

The American Friend

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United States and the League



DAVID M. EDWARDS

Kansas Yearly Meeting

ORMAN C. EMERY

New Year at Nebraska Central

GUY W. SOLT

Gleanings from Fields of Bethlehem

FRANK C. GUYATT

ON THE HORIZON OF THE CHRISTIAN CHURCH

TO STUDY RURAL LIFE IN INDIA

The crucial importance of rural problems for the Christian movement in the Orient, as well as in the United States, is indicated by the decision of the International Missionary Council to send Dr. Kenyon L. Butterfield to India for two years for the special task of helping the Indian Christians to deal with rural conditions. Dr. Butterfield is a distinguished student of rural life, having been President of the Massachusetts Agricultural College and later of the Michigan State College of Agriculture. He was a prominent member of the famous Country Life Commission, appointed by President Roosevelt. He also served as a member of the Educational Commission sent to China in 1921 by the missionary boards of North America and Great Britain. The general purpose of Dr. Butterfield's visit is to work with missionaries and Indian Christians in facing practically the problems involved in building up the church in rural areas, and in developing a few centers of special experiment in rural education.



VERSES NAMED BY FAMOUS MEN AND WOMEN

While Books of the Month and Books of the Year come and go, the Bible holds its place among successful Americans as the Book of the Centuries. Fresh proof of this statement is furnished by the replies of seventy or more famous men and women to the question, "What is your favorite Bible passage?" The choices of these laymen—governors of states, United States senators, business men, judges, authors, artists, actors—now being published in the daily press, reveal a wide variety. Many of the less familiar passages from both the Old and the New Testament are quoted, besides the general favorites. The accuracy with which they are quoted indicates either a good memory or a copy of the Bible on the writer's desk. The most general choice is the Twenty-third Psalm, named by seventeen

persons. The Beatitudes were named by eleven as among their favorites, while the Sermon on the Mount is designated in whole or in part a total of twenty-five times. These three chapters, Matthew 5, 6, and 7, may therefore be taken as the most universally appreciated of the longer passages.

Thirteen persons found their verses in the Gospel according to St. John, and six of these from the beginning of the fourteenth chapter: "Let not your heart be troubled." Four Governors quote the Golden Rule as their favorite verse. "The Golden Rule," one comments, "fits admirably into the life of every one almost every moment of every day. The very fundamentals of our social and business standards are based with a psychological effect upon the true meaning and intent of this wonderful passage." Besides these few general favorites, the verses chosen show surprisingly little duplication. Many choices are highly individual. Some are colored by a man's profession, by his hobby, or by some personal recollection. A famous woodsman likes best the verses with an outdoor setting. A juvenile court judge refers to this verse as an inspiration to him in his work: "I delivered the poor that cried and the fatherless, and him that had none to help him." A leading woman psychologist recalls that, when she was thirteen years old, the bishop preached her confirmation sermon from the text: "Thy shoes shall be of iron and brass, and as thy days, so shall thy strength be." All her life, she writes, this verse has been her guide.



NEGRO COLLEGE STUDENTS AND GRADUATES

There are in thirty-nine Negro and sixty-five Northern colleges and universities a total of 19,253 Negro students, while from these same institutions there graduated with degrees during the recent commencement season a total of 2,160 colored men and women, according to the August number of *The Crisis* which has just reached the newsstands. These encouraging revelations are found in an article in that issue entitled, "The Year of Education, 1929," which is the eighteenth annual report of progress in education among Negroes. From the thirty-nine Negro colleges, most of them located in the South, there graduated this year 1,776 men and women, and in those schools there is a total of 16,982 students of college rank. From northern colleges and universities 294 Negroes graduated in 1929 and there is a total of 2,271 Negro students in these schools. The article from which these figures are taken also sets forth outstanding achievements of Negro students in scholarship, athletics, and other fields of activity. The material embodied in the article was gathered through a nation-wide enquiry made by *The Crisis*.



BENJAMIN FRANKLIN'S RELIGION

A new volume entitled "The Amazing Benjamin Franklin," published under the auspices of the Philadelphia Chapter of the Sons of the American Revolution, edited by J. Henry Smythe, Jr., and published by Frederick A. Stokes Co., contains two chapters which will be of special interest to church people. One is entitled "Franklin, the Advocate of Peace," being written by Joseph H. Baird, Associate Secretary of the National Council for Prevention of War. It pictures Franklin as an ardent opponent of war, quoting his famous saying that "There has never been nor ever will be any such thing as a good war or a bad peace." Another chapter discusses "Franklin the Religious Man," and appears under the joint authorship of Dr. S. Parkes Cadman and Rev. Samuel McCrea Cavert. The discussion of Franklin's attitudes toward religion emphasizes his faith in a Divine Providence concerned with all human affairs, his conviction that religion must be tested by its fruits in life, and his confidence in immortality.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Can We Americans Be Made to Understand?

WE HAVE not had opportunity yet to get reactions to our leading article of last week, "How Europe Is Thinking," by David M. Edwards. Personally, we consider it one of the clearest, most convincing statements of the situation we have read. It is deeply significant that those who have had the opportunity of going into conditions in Europe as members of the Sherwood Eddy party have had, are heavily burdened with the responsibility of getting others to see and feel what they have seen and felt. In similar vein we present briefly the burning concern of another American whose words carry weight.

After spending several weeks in Great Britain and having extensive opportunities for sounding English sentiment upon the question of reparations and war debts, Kirby Page writes that the issues involved in the war settlement seem to him to constitute the most acute threat to the peace of the world in years to come. He feels that even the pact for the renunciation of war and agreements for reduction of armaments can probably not maintain permanent peace unless a better understanding concerning the economic problem is secured. He discusses the situation in the following terms:

"I am overwhelmed with the conviction that here is the acid test for the peace forces of the world. No number of disarmament agreements, no pact renouncing war as an instrument of national policy, no League of Nations—nothing, absolutely nothing, can dam up and hold back the terrifying accumulation of resentment, bitterness and hatred being created daily by the passionate sense of injustice of the present reparations and debt settlements—that is, nothing except a drastic change of policy on the part of the United States. Two elements in the present program of our Government make any permanent solution of reparations and debts utterly impossible: the simultaneous effort to collect war debts and to raise tariffs. Either one would be serious for Europe, but together they are deadly beyond description. However strong may be our case for the one or the other, their retention will surely and certainly wreck the peace of the world during the next three or four decades if they are retained. Only a fatal blindness and a deadly paralysis will prevent the peace forces of the United States from seeing the nature of the present crisis and keep them from putting forth strenuous and continuous efforts to change public opinion on debts and tariffs.

"As important as is an agreement with Britain concerning naval disarmament, as significant as is the Briand-Kellogg treaty, as helpful as would be our adherence to the World Court—all these combined will not suffice to prevent ultimate hostilities unless workers for peace succeed in changing the present economic policies of the United States. To neglect these mighty financial and commercial problems is to insure defeat in the crusade to abolish war and establish enduring friendship among the nations."

The Friend Who Comes in When It Rains

WE WERE sitting the other day by the bedside of a shut-in friend. Among the friends of whom she was speaking appreciatively was one, at the mention of whose name her face lighted up with a glow and her voice softened with love. "When the day is dark and gloomy," our invalid friend said, "I can almost be sure that she will come to see me. Other friends come when the day is pleasant and it is nice to be out, but she comes in when it rains." What a tribute! Our mind fairly leaped to this fine interpretation of friendship at its best. More expressive and more revealing were these few words than a whole volume setting forth the qualities of friendship. More eloquent and meaningful were they than the best chosen words in praise of friendly devotion. Just this: the friend who comes in when it rains.

It is a conception of friendship which lingers and should linger. First, it may well be applied literally as in the case of our friend. Who of us does not have shut-in and unfortunate friends who would welcome the visit of the rainy day? In the larger range, however, at one time or another we are all shut-ins in life's varied experiences. "Into each life some rain must fall—some days must be dark and dreary," the poet reminds us. Perhaps there is never a time but what we have friends who are in sorrow, anxiety or misfortune. Are we the friends who go in when it rains?

Of fair weather friends there are many. They are not to be despised. We do not refer to friends who actually forsake when adversity comes; rather to those who do not take the trouble to go the second mile in friendship—and to go it on a rainy day when the going is unpleasant. All friends of whatever degree have their place in friendship's garland, but closest to the heart is that friend who comes in when it rains.

Gleanings from the Fields of Bethlehem

BY FRANK C. GUYATT

"Let fall also some of the handfuls of purpose for her."

RUTH 2:16.

AN INTENTIONAL accident. The deception of love. Why not give them to her? Why not fill her veil with barley and send her away? Little would it matter to Boaz; he gave it anyway. Why not at once? Why not openly?

Ah, that's the secret! It was not the barley, but the relation between the gleaner and the owner of the field. It would have been very kind of Boaz to give a sack of barley to a stranger, but the friendship of Boaz to Ruth was already a far different thing, and the way of giving was of more importance than the gift.

Diligence, earnestness, devotion. These filled the heart of the daughter-in-law of Naomi, and to reveal the secret between Boaz and his reapers would have wounded that heart in all these beautiful and tender emotions. Boaz knew this. By subtle sympathy of a noble nature he knew. And his joy was to help her, to encourage her! And he took the best way, the only way. He hid himself behind his gift, and commanded to let fall some handfuls of purpose for her.

But while we linger among the fragrant sheaves, watching the reapers and the gleaners, other thoughts about the field on which we stand come over us. It was at Bethlehem, long after, that David, the son of Jesse, kept his sheep. It was among these scenes that he learned his wondrous art with sling and stone which cost Goliath his life and delivered Israel. It was here that he smote the lion and the bear, without sword or spear; it was here that the strength of God came on him as he heard the plaintive cry of the lamb. So mightily did it thrill him that he threw himself upon the enemy as a flash of lightning, seized him by his shaggy mane, and rent him with his fingers of steel, casting his torn, quivering carcass upon the ground. And yonder, in the quiet dell, he took his trembling, helpless lamb in his arms—"carried it in his bosom." It was here that the huge, hulking marauder of the fold felt the stunning blow of the unmailed fist of the shepherd, and stretched his lifeless bulk upon the plain—he slew the lion and the bear. It was on this field, where Ruth now gleaned, that her royal descendant watched his flock and drank in the inspiration of that sweet song—

"The Lord is my shepherd,
I shall not want"—

which has comforted and enriched the world with its wondrous melody. And nearby was "the well of Bethlehem," from which the three heroes brought the water to the King at the risk of their lives. How often have we, with David, remembered the old well of our childhood's home, and longed, in the weariness of the battle for one deep, full draught from the bubbling spring! It was on this plain that the shepherds watched their flocks when the light shone, for which the world had been waiting so long, sitting in the shadow of death. It was over these fields that the heavenly host sang their song,

"Glory to God in the highest,"

and yonder, hard by, was the lowly shed and the manger in which the infant Saviour lay.

Such wondrous handfuls has God "let fall" upon this field for the gleaner of the ages. Yes, Boaz told his reapers to let some handfuls, "of purpose," fall for the gentle gleaner. He did better than he knew. He knew not what precious gleanings of blessing God would strew upon this field in the lives of her descendants—the heritage of his people.

But once more, in the midst of these memories, we are aware of a mystic meaning, which calls the echoes from the depths of our own hearts.

Here, on this field of *thy* Bethlehem, God has caused these handfuls to fall for thee, O earnest gleaner, for thee, O weary lonely, widowed soul. Handfuls of promise, handfuls of hope, handfuls of the bread of life; handfuls for the granary and the eternal sowing of the everlasting harvest. Art thou gleaning among the sheaves? Dost thou know that these chance handfuls of blessing in thy life are the tokens of the love of thy God?

As Boaz, all unknown, caused his reapers to let fall these handfuls, the tokens of his love; as God on this field, through the long day, caused to fall these mystic tokens of promise; even so in *thy* field, in *thy* Bethlehem, to which thou art come in thy loneliness, God has caused these handfuls to be left for thee, which thou discernest dimly through thy tears.

Didst thou never wonder how they came there? Have they no meaning for thee beyond their measure and their weight? They fill thy hands and thine arms, and, by and by, when thou hast beaten them out, there will be golden grain, and bread for thy loved ones and for thee. But hast thou no thought of the owner of the field? Hast thou only happened on what he did not care to save? Is it, after all, only a lucky chance that these handfuls fell to thee?

O be not so blind, so dull! The angels could tell thee another story. "They could tell thee of the hiding of his love. They have charge over thee to keep thee in all thy ways." And perchance they could tell thee how, when thou camest heavy-hearted to the gleaning to the daily task in kitchen and factory, in service and management, they were told to let fall handfuls of light, of peace, of gladness; handfuls of help and guidance; handfuls of grace and of the hope of the coming glory.

And hadst thou no thought of how they came? Did no secret wonder come over thee? Did no furtive thrill coming to thy heart send the flush to thy cheek? Did it never occur to thee, O thou foolish gleaner, whether there were not a meaning in this? Something better than the golden grain? Something tenderer than the circumstance?

Dost thou not know that thy God is watching over thee? That thy Redeemer is yearning to dower thee with the wealth of his goodness? O lift up thy head even from thy gleaning, and know how better than his choicest gifts are the tender mercies of his love, and the blessed fullness of his presence, and give thyself to him who owns the field.

Newmarket, Ontario.

Old Mill Pond

How much of life reflected and then lost—
For in your youth you turned the mighty wheel,
Until the giant fingers of the frost
Held it immovable; and now to feel
Your mill is gone! No echo of its hum
Remains to mark your long maturity,
Only the brook's clear voice is never dumb
But sings to you of all you used to be.

Old age to you brings peace—still, moon-lit dreams;
You hold within your depths remembered years,
The changing seasons with their rainbow gleams,
Intimate knowledge of man's hopes and fears.
The magic of your past enfolds you still;
Deep in the dusk you murmur of the mill.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

From Our London Correspondent

United States and the League—Problems of Disarmament

IF the mountain will not come to Mahomet, Mahomet will go to the mountain." This old saying is practically illustrated by the visit of Ramsay MacDonald, the Prime Minister of England, to America. The world has been waiting for ten years for the United States to come to Geneva, but waiting in vain. Now England's Premier has taken Geneva to the United States. And for all intents and purposes, that is just what his going to America means. No man more thoroughly or fully embodies the spirit of Geneva than does the head of the present British government. That England's representation at the Conference of the League of Nations this year was quite superior to that of recent years, is a fact universally recognized in the British Press; and that Mr. MacDonald is the crown of this representation and the leader of international thought, as it affects the present government, is as universally proclaimed.

The attitude of parties out of power in England to that in power, is quite on the basis of honor and respect. Recently Mr. Baldwin, in an interview after a long absence, following the defeat of his party in the recent election, stated his general approval of the actions of the Labor government and his specific approval of Mr. Snowden at The Hague and Mr. MacDonald and Mr. Henderson at Geneva. He went on to state what in his opinion should be the attitude of a party out of power toward the party in power. This should be an attitude that would call for cooperation in all the great constructive policies of the government. No government, so thinks Mr. Baldwin, should be required to work against the carping criticisms of those out of power concerning small, insignificant details of procedure. Being a good politician, however, Mr. Baldwin did not let the chance pass to show that the good work done previously by his government laid the foundation for the successes of the present government. This is perfectly recognizable to one from the States who has watched the antics of either the Republican or Democratic party, when out of power, toward the other.

This attitude of good sportsmanship, by contrast, reminds one of the situation which developed in the United States immediately following the World War in which, because of the clash of personal animosities and the determination of the party out of power to defeat the one in power, measures were taken to bring this about by attacking the proposal for the United States to enter the League of Nations and preventing this entrance by

appealing to the fear and the prejudice of the voter. Probably no one will doubt the statement that if it had not been for the personal enmity between President Wilson and Senator Lodge, the United States would have entered the League of Nations immediately following the war. The question of entrance became a political one and was seized upon by the party out of power to defeat the party in power.

One encounters different opinions in Europe concerning the urgency of the entrance of the United States into the League of Nations. There is but one opinion as to the almost fatal effect of the failure of the United States to enter at the time of the treaty of Versailles. This failure came very near to wrecking the whole enterprise, and it did make impossible the entrance of the League upon the considerations of any really important questions. The first years of the life of the League were spent in a desperate, and what at times seemed to be a futile, effort to establish itself upon any substantial basis. The presence of the United States in the League, if such had been accompanied with the right spirit, would have entirely changed this.

As stated above, opinions in Europe as to the desirability of America's entrance into the League vary, ranging all the way from a feeling of absolute necessity to one of mere desirability. One encounters no opposition to it and finds everyone desiring it, hoping for it and expecting it sooner or later. One of the leading statesmen whom we met stated most emphatically that if the United States did not enter the League there was "no hope for the world." But at the other extreme, one of the most profound students of international relations stated that in his judgment America would not soon, if ever, fully enter and become a constituent part of the League. Indeed he felt that the United States could serve the interests of universal peace now by continuing to pursue the policy of the past; that is, to have representation on those occasions where to do so was obvious and refrain from such representation when desired. He spoke of this as "easing" herself into the League of Nations. This left the United States, so this gentleman thought, freer to serve in the capacity of a disinterested arbitrator upon those occasions when such service is needed; suggesting as illustration the work of the United States in the "Dawes" and "Young" settlements of debts and reparations. This same man, however, was very strong in his thought that America should have entered the

League at the first and that her failure to do so had very nearly been disastrous to the future of the League.

Whatever may be one's opinion, however, of the entrance of the United States into the League of Nations, one cannot advance the antique doctrine of isolation as a reason for remaining outside. There is no such thing as isolation today. The government of the United States must take her part in the affairs of the world. That she will do so now—thanks to the common viewpoint of the two greatest living statesmen; viz, Herbert Hoover and J. Ramsay MacDonald—seems well assured.

One cannot avoid a feeling of optimism and expectancy. The world seems ready for peace. The two men whose entire background of life seem best fitted to achieve world peace are now in conference concerning the terms of such an achievement. The personal friendship of these two men, their reciprocal understanding of and love and respect for each other's people, the fact that they are not coming together to agree upon something that they can offer to other nations in the spirit of "take it or leave it," but to iron out any points of difference between their respective governments, give strong reasons for hope.

Then, too, no such conditions as prevailed at the preparatory conference can again develop. The "Shearer episode" has certainly assured that and has revealed the awfulness of the attitude of vested interests, so that no intelligent citizen will ever again submit to propaganda from this source. The Conference to be called soon upon the joint invitation of England and the United States will not be like the Coolidge conference which was likened by some one to a "vegetarian conference controlled by butchers." It will be a gathering of statesmen desiring peace and having advanced, at least, some distance toward its achievement, prior to coming together.

We should, I think, be optimistic concerning the progress toward peace, but it is easy to have a poorly informed optimism and then when difficulties arise to swing too readily to pessimism. Great, therefore, as is the achievement of the conference between Mr. Hoover and Mr. MacDonald, it goes only a short way towards disarmament. By it both nations will be at liberty to increase their present navies. The big Navy men in the United States will be fairly well satisfied with it as will also the British Admiralty. According to the Washington Treaty of 1922 a "construction holiday" was established until 1931; but thereafter the United States and Great Britain are empowered, between 1931-1939, to lay down fifteen battleships and Japan, France and Italy are empowered to lay down nine each. These fifty-seven

battleships are to cost an average of \$40,000,000. This is agreement but not limitation; but agreement is something.

Disarmament, however, must apply, not only to navies but to land and air forces as well and must in the future apply also to the use of gas and disease germs. European continental nations, notably France and Italy are exceedingly sensitive concerning any mention of lessening armies. The adverse reception of Lord Cecil's resolution, offered at the recent League of Nations Conference, which had to do with nations where "trained reservists" are maintained, gave abundant evidence of this. For countries having large numbers of trained men who can become in short order effective soldiers, not to count these among their armed forces, is manifestly a sham.

Disarmament also includes the limitation of war materials as well as other means of war. But states that retain large numbers of reservists are not likely to agree quickly with any scheme that will deprive them of materials for adequately arming them in an emergency.

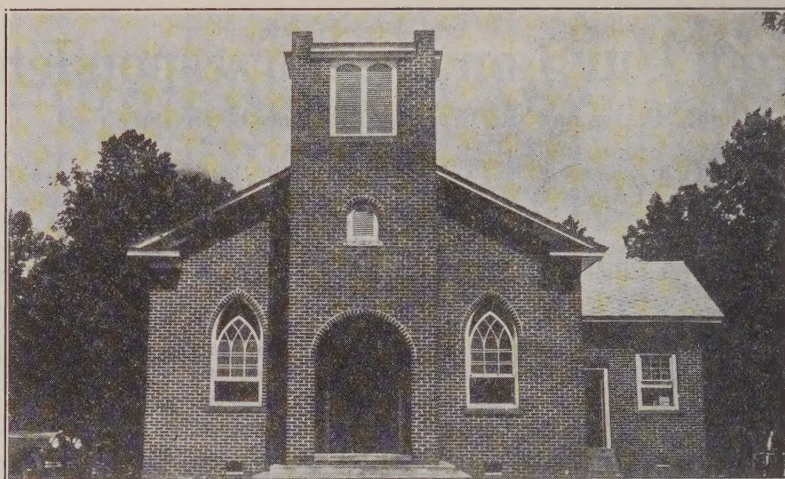
A long, difficult road stretches out before the nations of the world in their effort to accomplish disarmament and consequently achieve world peace. It is of the utmost importance that a considerable portion of this road be traversed during the next decade. The next ten years will be more propitious for this work than thereafter, for the statesmen of the future will not be those who know the awfulness of the World War.

Dean Inge said only a few days ago in speaking to the League of Nations Union: "We have all sinned and must all repent. If another war comes the contending nations will not be engaged in fighting between armies and fleets; but in exterminating noncombatants with poison gases and disease germs. Let us now while there is a fair degree of opportunity, at least, provide so that this can never happen. The slogan for this day is 'Lest we forget.'"

DAVID M. EDWARDS.

FIRST IMPRESSIONS IN MEXICO

I wish you could have the opportunity of seeing our mission in Mexico. There are two main buildings built of soft stone with walls at least eighteen inches thick. After the style of Mexican buildings they open directly on the street. One is on one side of the street and the other is on the opposite side about one half a block away. The boys use the small building as a dormitory but take their meals with us in the larger building. Here are the schoolrooms as well as rooms for the lady teachers and girls. The mission home is connected with this building also and is used by Senior Castillo, our pastor and his family.



PILOT VIEW MEETINGHOUSE

A new brick veneered house now stands finished at Pilot View meeting in Yadkin Valley Quarter, near Yadkinville, North Carolina, where a few months ago an old frame building stood. Friends there are to be commended for the work they have accomplished in so short a time. A building committee was organized, funds collected, the old house torn down, and the new one finished in two months' time.

The meetinghouse was dedicated on September 15, when Lewis W. McFarland preached the dedicatory sermon at 11 o'clock, taking for his text Matthew

16:18. Dinner was served on the grounds. L. W. McFarland preached again in the afternoon, taking his text from Genesis 28, God's Covenant with Jacob. A large crowd was in attendance, all meetings in the Quarter being represented except two.

A series of meetings was continued the following week, conducted by the pastor, G. W. Edgerton, and the home ministers, W. H. Adams, Lucy Vestal, Otis Adams and Emmett Caudle, which resulted in twenty-five conversions and thirteen additions to the church. Pilot View has bright prospects for the future.

The school is simply but comfortably furnished. When I arrived, the first thing to impress me was the chairs. The ones used most are what we would call "straight chairs" at home. The backs are slightly curved and the seats are made of palm. They are curved and just as comfortable as I thought they would be. The rest of the furniture is very much like what we have at home.

My room is a corner room and faces the north and west. I can see from my windows the beautiful mountains which are within walking distance. There are two big double windows which open on hinges so that I get an abundance of the cool mountain breeze which is blowing constantly.

From my windows I look down into the yard or patio which is at the rear of the building. There are potted plants and shrubs here, but the trees interest me most. We are having an abundance of lemons. There are also several banana trees and an orange tree, but these have very little fruit this year. In the patio at Juarez, the boys' dormitory, there are some nice bananas and large pagnas which will soon be ripe.

When I came here the weather was as hot as it usually gets at home. I have not suffered from the heat though be-

cause the house is comfortably cool and we get the cool breeze from the mountains. The elevation here is 2000 feet.

School begins tomorrow and already the pupils are arriving. Some have been here several days. The teachers are working hard to get their plans made for a successful year's work. I am quite anxious to be able to work with them, but of course I have to learn to speak Spanish first. I am studying Spanish with Senora Castillo as my teacher. She is the pastor's wife and a very capable, earnest Christian. I value her friendship very much.

Senior Castillo is away holding some meetings in other towns. He is a well educated man who is devoted to his work as pastor of the meeting here. He holds preaching services each Sunday night and prayer meeting on Thursday night. On Sunday morning Sunday School and Christian Endeavor are held. The services are very well attended, but not as well as in winter for so many people are out of town during the summer.

The people are friendly and courteous and I am quite anxious to really know them. I am expecting to enjoy my work in Victoria and I hope that I may be used in such a way that my life here will be helpful to others.

LOUETTA KNIGHT.

At Kansas Yearly Meeting

New General Superintendent Chosen

CONDITIONS were ideal for Kansas Yearly Meeting, the week of October 15 to 19. There was typical Kansas October weather throughout most of the week, so the attendance was if anything better than usual, and best of all, there was not a disturbing incident from first to last.

Frank Brown, elected last year to succeed Edmund Stanley, deceased, was chosen to succeed himself as Presiding Clerk and with the assistance of experienced co-workers at the clerks' table, the business of all the sessions was handled with clocklike precision. The others were: Bertha Stubbs Sumpter, Reading Clerk; Vida R. Pribbenow, Recording Clerk; Harold Selleck, Assistant and H. Earl Cox, Announcing Clerk.

Several ministers and workers from other Yearly Meetings were in attendance at the various sessions, most of whom were given opportunity for some service, which was much appreciated. Among these was Levi Cox, of Ohio, well known in Kansas, having lived here formerly; M. Marie Cassell, field secretary of the board of religious education; Isabelle Kenworthy Maris of Portland, Ore., who also formerly lived in Kansas; Charles O. Whitely, executive secretary of the Five Years Mission Board and Alta L. Jewell, assistant secretary; Moses T. Mendenhall, general superintendent of Iowa Yearly Meeting; Evangeline Reams, representing the Friends Rescue Home at Columbus, Ohio; H. L. McCracken, president of Penn College and others.

Sermons by Moses Mendenhall, Levi Cox, Evangeline Reams and William S. Kitch, who has come from Indiana to be pastor of the Friends church at Haviland in place of George C. Wise, deceased, were very much appreciated by the audience which filled University Church at every session. The educational address Saturday morning by President McCracken, was one of the best that has been heard at Kansas Yearly Meeting for several years.

In this connection, it is pleasing to report that Friends University is in the best condition it has ever been, with property and endowment amounting to \$1,117,000, with a deficit the past year of but a few hundred dollars and with an attendance this year never exceeded but once in the history of the school. The total registration was 602 at the time President Mendenhall made his report.

Pursuant to the policy adopted by the Yearly Meeting two years ago of adding to the board of trustees three Wichita business men not members of the Friends church, Frank L. Dunn, prominent in busi-

ness circles and for several years a member of the Wichita city commission, was added to the board.

Henry C. Fellow, for 40 years superintendent of education of Kansas Yearly Meeting, gave an interesting report of the work in the two remaining academies at Northbranch and Haviland, both of which are in excellent condition. His report was followed by a short talk by William P. Trueblood, veteran member of the Faculty of Friends University and formerly head of one or more Friends academies in Kansas.

Charles O. Whitely made many friends for the mission work during his daily mission study classes, an innovation for Kansas Yearly Meeting, and he clinched his work by his address and quiz on the occasion of the missionary session Friday night, at which time representatives of the Kansas Board, the Five Years Board and several missionaries occupied places on the platform.

An interesting report of his visit to Germany and attendance at the fourth annual session of the German Yearly Meeting of Friends, was given by Fred White, of Lawrence.

Since last Yearly Meeting a new Quarterly Meeting has been organized in southeastern Colorado, known as Walsh Quarterly Meeting, with four fairly lively monthly meetings, and on Friday morning a goodly representation from this new family conducted the 8 o'clock meeting for worship. Walsh is the home of William and Vida Pribbenow, the latter recording clerk of the Yearly Meeting.

When the departments of temperance, peace, service and law observance were considered, as they always are in all well-regulated Friends Yearly Meetings, it was decided to send a letter of commendation to President Hoover for the interest he has taken in these matters. The President was also commended for his action in appointing two Friends to have charge of the government's Indian work.

Directors of Friends University chosen for three years are: Daniel W. Binford, Carl D. Byrd, Fred Liptad, Jesse H. Gidley, Earl D. Carter and Frank L. Dunn. W. S. Hadley, who is chairman of the board, was also made a trustee of the Yearly Meeting for five years.

Daniel W. Binford, a member of the University Board and clerk of University Monthly Meeting, was chosen treasurer of the Yearly Meeting to succeed Wallace C. Kemp, deceased.

An unusually large number of memorials for Friends who have died since last Yearly Meeting were read, including

one for Wallace C. Kemp and another for George C. Wise, a member of the Permanent Board and for several years prominent in the work of the Yearly Meeting.

Although Friends in Kansas have felt some pride in the work of religious education, the reports, or rather the lack of reports, from some of the quarterly meeting superintendents of religious educational work, was humiliating. However, the session devoted to the consideration of this department was one of the most interesting during the Yearly Meeting and a lot of things were said calculated to arouse a little more interest in annual reports than were made this year. M. Marie Cassell, as usual, gave an inspiring talk on this line of work.

Perhaps the most important action of the Yearly Meeting was the selection of Arthur B. Chilson to be General Superintendent of the Yearly Meeting for the coming year, in place of M. F. Swafford, resigned. The meeting decided on another innovation when it created a "Superintendent's Cabinet" from the chairmen of the various standing committees. The co-operative council was also abolished.

M. F. Swafford, the retiring General Superintendent of Kansas Yearly Meeting, has accomplished a great work during the six years he has served the meeting in that capacity. His fairness, his ability to harmonize dissenting factions and his business acumen have enabled him to do a work that Kansas Friends will remember many years. His work has been particularly valuable in the creating of an annual budget in nearly all the monthly and quarterly meetings in the Yearly Meeting. The result of this has been to put Kansas Yearly Meeting on the best financial basis in its relation to the five years meeting it has ever been. Monthly meetings have also generally found it much easier to meet their obligations to the quarterly meetings.

During the several months of the past year M. F. Swafford has been unable to direct his work as superintendent personally and it has been necessary for Bertha Stubbs Sumpter of Argonia and Fred Newkirk of Wichita to carry it on. Both have done exceedingly well.

In his sixth annual report the general superintendent showed that the field has not been neglected, for he noted many evidences of progress and improvement. As a closing admonition to the meetings, his report contained the following:

"Two types of evangelists should be mentioned and warning given. The first is the one that criticizes and condemns the church until otherwise consecrated men and women become dissatisfied and estranged in their church relationship and begin a hopeless and almost endless pilgrimage to find the perfect group for Christian fellowship. The second is the

(Continued on page 819)

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

BALANCE SHEETS

We have been studying the balance sheet and the Profit and Loss account of the K. P. P. R. W. These initials stand for the five unpronounceable Polish words which mean Quaker-Polish Peasant Industries Scheme, or some equivalent phrase.

The figures are all given in zlotys. It takes 8.88 zlotys to make a dollar, and the Net Profit of 12,872.20 zlotys looks quite large at first. However, it is a profit, and that is something. In this Peasant Industry Scheme, weaving and embroidery of every description are done by women and girls in and near Horodec, Drohiczyn, Powursk, Holoby and Mielnica. Work is distributed and paid for every week or two, and some of the workers walk eight or ten miles each time, carrying heavy burdens of their own and others' work. This is all very well in summer, but must take courage in the depths of a Polish winter, when the snow rings like bells under the sleigh-runners, and the vast white plain looks like a boundless frozen sea.

The work was started by the Friends in the early days of Polish Relief, when the survivors of the greatest flight in history came straggling back from Russia to find desolate lands where were once fields, brush-covered dugouts where were once homes. While the men were hauling timber for new huts, or toiling desperately in the fields, the women, especially in the winter, might thus earn a little money for the food, the clothes, the seeds, the everything which they needed for beginning life anew. The work is still a chief dependence in many families, and is very much appreciated.

The goods find sale in Canada, Holland, Vienna, Stockholm, the United States, Budapest, Geneva, in Poland itself, but most of all in England, where over 113,000 zlotys worth were sold last year—about thirteen thousands dollars' worth. In all, there were nearly 150,000 zlotys worth sold. The profits of \$1,500, or thereabouts, accomplish more than one would think three times the amount could do. They have helped to dig a new village well in Horodec; they have helped to buy moving-picture machines for Horodec and Milenica, to be used in anti-alcohol work; they have helped Polish country girls (some of the embroiderers) to go to Warsaw, see the sights for a few days, and get acquainted with city girls there; they provide several scholarships for needy boys to go to the Agricultural School at Kolpin, which was founded

by Friends, and later turned over to the Polish Government.

Balance sheets can be fascinating reading when you know something of the human lives and aspirations behind them.

DOINGS IN VIENNA

The Hostel at the Vienna Center was very busy during July and August, 59 guests having stayed there during this time, most of them for over a week. Of these 32 were American, 21 British, 2 Bulgarian, 2 Dutch, 1 Norwegian, and 1 German. Of the Americans, 12 came from the American colleges in Bulgaria, Smyrna, Cairo, Robert College in Constantinople, and the American Missions in Egypt and Merzifon, Turkey. Other teachers from Robert College, and from Athens, Beirut and Cairo applied for rooms, but could not get them. The Vienna Quaker Center is reaching out more and more into the East, and bringing these workers there into contact with the Western world. Even those who could not obtain rooms at the Hostel were accommodated near by, and often came in for tea at the Center or for various activities.

The Old Age Relief work and the Young People's Clubs are not carried on throughout the summer, but the English Adult School has met regularly, enjoying a number of speakers from outside, among whom was our Philadelphia friend, Richard R. Wood, who told about the Peace Movement in America.

The Summer School of the Austro-America Institute of Education was held again this summer, and brought many Americans to Vienna, many of whom, of course, appeared at the Quaker Center. Willis Hall, the Clement M. Biddle Scholar at Geneva during the past winter, was one of these. Frank, Bertha and Elizabeth Ufford, of New York Meeting, were in and out of the Center for ten days. Rosika Schwimmer—not yet an American citizen—visited the Center, and told the story of the refusal to her of Citizenship.

A NEW PRESS SERVICE

The American Interracial Peace Committee has instituted a press service. Beginning with the week of September 3, a bi-monthly press service to leading newspapers has been released, giving the chief events in the work of the Committee.

This Committee is the joint effort of representative American Negroes working in close cooperation with the Ameri-

can Friends Service Committee, to develop and enlist the active support of the Negroes of America in the cause of peace. Its Secretary, Alice Dunbar Nelson, shares offices of Service Committee.

The A. I. P. C. has recently published several interesting leaflets. One is a brief report of the rather remarkable first year's work. Another is "Some texts from the Bible concerning Peace." A third is an interesting and carefully prepared "Program for Women's Clubs." In a year's work outlined for inter-racial understanding, ten different national groups are studied, in relation to their literature, music, and historical background. The League of Nations finds place on the program, which also provides for a Good-will pageant or play.

OUR REPRESENTATIVES IN JAPAN

Hugh and Elizabeth Borton had a few weeks' vacation near the coast—where they had a beautiful sight of the Graf Zeppelin. "Her trip has done a lot toward creating better feeling between both Japan and Germany, and Japan and the United States."

Both are now hard at work again. Early in September, Elizabeth began to teach English at the Girls' School of the Friends Meeting in Tokyo. Hugh is teaching a class or two at the Seisoku School for boys (he is training some of them for an oratorical contest, just now) and is helping Gilbert Bowles with his work, especially some of his international correspondence. They are also in charge of a small dormitory for boys, connected with the Friends School in Tokyo. On September 17, eight students of two or three nationalities, had arrived. "Tonight," writes Hugh, "one of the boys in my Bible Class will tell us what he knows of the Chinese-Russian situation. He is a Korean, and has spent the summer in Harbin. Usually the Japanese students do not like the Koreans, but we have a delightful time in my class."

FOR PALESTINE PEACE

Felix Warburg, of New York, well-known as a Hebrew banker and philanthropist, has suggested a constructive program for dealing with the Palestine situation. The thing to be done, he says, is to start "small joint committees" of Arabs and Jews locally "working for better roads, better schools, for better technical education, for better civil service training." Only by such local work, he believes, can a basis of cooperation be built up between the Zionist and Arab executives, and with the British mandate government. "Eventually," he says, "through recommendations by such joint committees better understanding, more ample cooperation and greater watchfulness against vicious agitation will be brought about."

Nebraska Central Begins New College Year

OF THE various Friends Colleges in our country perhaps no other is so much a part of the Five Years Meeting as is Nebraska Central College at Central City, Nebraska. Because of the efforts being put forth to maintain this bright and wholesome Quaker center out on the western frontier, the Five Years Meeting through the Mission Board, has for several years made an annual contribution to the expense fund of this college. In this way this Quaker College belongs to all of the Five Years Meeting. It is a Home Mission College.

On September 10 the students met in the college chapel for the beginning of the present term. This is always an event at "Central." First, on this occasion some person is asked to speak who knows intimately the value of a college education and who understands the possibilities for the students of the year just ahead of them. This message usually sets the standard of endeavor and the objectives for the year. This year the pastor of the local Friends Meeting, Cecil E. Haworth, gave the address, which was a splendid, well-arranged and scholarly message. Second, and perhaps more thrilling in the minds of the Freshmen is the fact that on that day they are realizing for the first time what they have looked forward to with great anticipation—"College." What a mixture of emotion and adventure that word brings! To be enrolled in college and to be started toward that most coveted privilege—a college education—is one of the most moving experiences of a whole lifetime. Such was the feeling of a group of boys and girls as they sat for the first time in college chapel.

The three upper classes do not experience as acutely the thrill of the beginning of the year. But for them to be in college is no inconsequential matter. The whole year is a dramatic, spectacular adventure. Can he or she remain the whole college year? That is the question, and it will be a severe test of perseverance and strength of character. It is no indifferent, aimless, purposeless group of boys and girls who matriculate at Central. It takes courage, industry and faith to go to college in Nebraska. No one is sent to college. In most cases these young people decide to attempt college, not with the sense of security which comes to those whose parents are financially able to send their children to college, but with the realization that they must manage their own financing. Fully one-half of the Friends students at Central this year will receive no assistance from their parents. Both boys and girls

assume the whole responsibility of their expenses. They will work or borrow, or both, to help themselves. Very, very few scholarships are available. Many of the rest of the students will work to earn part of their expenses. Only a very small number will have all of their expenses provided from home.

To such a group of students as this, college means something. It is a privilege and the cost is not to be considered if they can only be able to do it. But it is a struggle and in most cases the students understand very well what they are confronted with; but the privilege is a prize to be gained at any cost. When all possible has been done to help our own Friends boys and girls to go to college there are always those absent who cannot attend because they cannot earn enough while in college to pay their own expenses plus interest on the mortgage held against the father's farm. In many cases they cannot go to college because it is necessary to help earn food and clothing for the rest of the family. The writer has heard no more pitiful story than a Quaker father in Nebraska tell how if his son goes to college he will be unable to provide for the absolute necessities of the rest of his household. In such cases there is little chance of the boy or girl ever getting to college.

But Nebraska Central is trying to minister to the needs of the whole community. Every year finds a large group from the nearby community a part of the student body. "Central" is not exactly a Quaker college out here—it is known as "our college" by almost everyone for miles around. Competition from other colleges is not so much of a problem as some other things.

Central also reaches out into some of the most remote spots of the earth to bring in choice lads and lassies. For example, away out in north Nebraska in the sand hills in an inland town, twenty miles from a railroad, a boy graduated from the only high school in the country. His heart was set on "Central." Last year he came and tried to find work which would enable him to go to college. He could work in a print shop for \$3.50 per week, but he had to have \$5.00 per week. He went home and worked a year and now he is at Central. By supplementing his saving with what he can earn making boxes at a poultry packing company he can go to college a year. Farther out in the sand hills, and in a trainless town a little girl aspired to go to Central. She attempted it last year, but her strength and her funds did not endure long enough and she had to go

home before the end of the term. This year she is back again determined to stick it out until the end, and she will!

As we look over the "long distance" students we see two girls from South Dakota. They came three hundred miles to attend Central. They came to Central because it is a Quaker College and they are Quaker girls. Since they were little girls they have expected to come to Central. They are lovely Quaker lassies, bright, ambitious and gentle. There is a reason for these qualities, however, and it is this: both of their parents are Friends ministers. Each Sabbath these good people drive across the plains to the little Quaker meeting where they share with others the spiritual blessing which has come to them through the week—and without charge for their services.

Also there is a brother and a sister from North Platte, Nebraska. That is one of the towns which is known as the very outer edge of civilization! These two young folks come from the home of an Episcopalian rector, and what charming people they are. The father in his statement of their intentions of coming to Central said: "After looking over the various colleges in Nebraska we have decided that Central is our choice." From now on Central will always be their choice; it just works out that way. The most phenomenal person in college is a girl named Pennington—who is not a Quaker! What a pity. There was a slight break up in her family tree, but never mind—possibly Central will overcome that.

And so Central has started a new college year with its unique student body which is larger than last year and perhaps the largest Freshman class for years. The faculty, with Ora W. Carrell at its head as president, stands very much as it was last year. There were only two changes. Herman Coile, a graduate of Penn College and a graduate student at Iowa State College and the University of Chicago, has become professor of Physics and Chemistry. Willis H. Harner of Wilmington College and a graduate student at Haverford College, is professor of Biblical subjects. The stability and efficiency of this college is remarkable considering the circumstances under which they labor. But with loyalty and devotion to their cause of young people and to Quakerism in the West they press on year after year in their high calling.

The difficulties in conducting our college are many and large. The economic depression in the west has lingered long and rested heavily upon us. This situation has been intensified the last three years (including this year) by severe drouths which have greatly decreased financial income. But Providence has lead us thus far and we expect to follow on.

GUY W. SOLT.

VISIT TO BRUMMANA AND OTHER POINTS

A week after arriving at Beirut, spent very pleasantly with the head of the English Department of the American University and his delightful family in the mountains of Lebanon, I found a letter in the mail from the Davidsons at Brummana inviting me to spend a few days with them. They have been missionaries to China but for more than a year have been principals of the Friends School at Brummana, Syria. During the summer they have been busy with building and renovation plans getting ready for opening of school on October 2.

I hastened to find Dean Nicholai who phoned for a seat in the auto he takes to Brummana, packed my suitcase, cancelled a tea engagement at the Bacons, and soon we were on the way. The driver picked up Dr. Saad, head of the Service Committee Center here, and a Mrs. Cortas who remembered my grandfather well. The ride up the mountain about ten miles was really thrilling with its innumerable sharp curves and steep embankments. It was through a stone pine section which we saw in the distance from Shemlan. These trees are grown for shade, firewood, timber and the nuts from their cones, which taste a little like dried pumpkin seed, add to many a Syrian dish. The buildings here are in a grove of these pines which grow in this sandstone, but not in the limestone area.

We passed many Marianite monasteries where monks live much as they did in olden days. We passed groups of deserted houses where whole families perished from starvation during the war. "Hotels" catering to the elite of Beirut were numerous. The view back over our winding trail below, over toward the city and the sea, or toward the monasteries cresting various pine-clad hills, was very pretty. I am glad we had a good driver. Syria has some 7000 cars and most of them are taxis. The Dean was most interesting in his explanation of many places as we journeyed.

Arrived in time for a pre-supper walk with the Davidsons who had spent several days at Earlham College and Richmond on their way from China to England two years ago. They were much interested in Earlham's developments and I in Brummana. That I was a grandson of John T. Dorland was a delightful surprise to Mr. Davidson who had known him in England. At supper I met Mr. Edmunds, a fine young Englishman and teacher in the Boys School and Miss Tebits, a young English woman of the Girls School. These schools are being made co-educational this year in accordance with a ruling of the English Committee but they are finding that many from Iraq don't like the idea, though Beirut day-students don't object. The

new freedom of the West has swept young people away from the old traditions. They tend to catch the superficial side of American business without catching the spirit back of it. Wonderful was the spirit of this supper meal. It has been most interesting to discover the problems of the school, especially as they are similar to some I face at Beirut.

Next morning Louis Edmunds showed me around the buildings. The house where the Davidsons live was built years ago by English Friends, a very nice building. The old Boys School and original building is now fitted for a dormitory. The new building has wonderful classrooms. I never saw a pleasanter school building. New chairs have arrived from Czechoslovakia and blackboards line the well lighted walls. The old Girls School has been remodelled and the new dining room there will be especially nice. Bath facilities will be a revelation to most of the new students.

Dr. Manasseh's dream is being fulfilled in a new hospital building that will hold thirty or more beds, and will have up-to-date facilities. The old building was condemned before the war, but it still renders cramped service. He is becoming an old man but still holds out at the dispensary. He remembers grandfather, too. The campus is very pretty with its terraces and stone pine grove.

One of the class rooms was given as a memorial room by some English Friends and bears grandfather's name. His picture is among those in the memorial hall, a room back of the meeting room in the chapel building where students file each morning for religious exercises. Mr. Edmunds plays the organ. With so much of grandfather here, I feel quite "at home."

WILLIAM D. WEBB.

MINUTE OF YEARLY MEETING HELD AT RAM ALLAH

This Yearly Meeting has heard with great interest the report of the Committee on the establishment of a student hostel in Beirut, and the matter has become a very real concern of this Meeting. We heartily approve of steps being taken to carry out this project. We believe this may be the beginning of a larger center of Friends international service. We ask F. C. S. as representing London and Dublin Yearly Meetings and the American Friends Service Committee and other representative bodies of Friends in America to definitely unite with this Yearly Meeting in proceeding with this scheme, if found practicable. We appoint N. C. Saad, Mrs. Bacon, Prof. Bacon, Dr. K. S. Oliver, James Sutton, A. W. Jones, Mahfouz Ajlouny, Kameel Khattar, R. and P. Davidson, and N. Shamoun a committee to have this matter in hand on behalf of this Yearly Meeting and report next year.

WOULD ESTABLISH A NEW SERVICE CENTER

A unique opportunity for a Friends Service Center has arisen in connection with the American University of Beirut. This is an undenominational Christian missionary institution of over one thousand students, coming not alone from Syria but with large numbers from Palestine, Mesopotamia, Persia, Egypt, the Soudan, Ethiopia, Transjordan, with the native people of these lands as well as many Jews and Armenians and a few from other countries. About half of these students are Christians: Protestants, Catholic, Copt, Greek Orthodox, etc. The other half includes Moslems, Jews, Behais and other religions.

Beirut, especially since the war, offers all the temptations to college students that any large city of the West offers. The University exerts every effort to keep the students from falling into the influences of such attractions, but there is a wonderful chance for establishing the sort of Center just outside the University campus which would appeal to many of these young men and bring into their lives an added influence to keep them from the evils of a great city and help develop the kind of character that Friends stand for. The tremendous change to which these students have to adjust themselves, both as regards material and moral surroundings and in their whole religious thinking is even more overwhelming than that which college students in England and America experience. The opportunity to help guide some of these students through these critical periods is one of the choicest privileges that can come to any one.

At the first session of the Yearly Meeting of Friends of Syria and Palestine a concern was laid before the meeting for the opening of such a Friends Center in connection with the American University of Beirut. The Meeting felt very strongly the need of such a piece of work and recognized in it both a privilege and challenge.

The University authorities have heartily endorsed the suggestion that such a work should be taken up under the guidance of Friends and would be most happy to have the plan carried out.

The tentative budget which has been prepared by the Service Committee calls for £500 Sterling as capital and £750 Sterling annually for three years.

The Service Committee of the Syria and Palestine Yearly Meeting of Friends would like to put this privilege for service before other bodies of Friends trusting that all will help towards its realization.

N. C. SAAD

*Secretary Friends Service Committee
of Syria and Palestine Yearly
Meeting.*

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

BREAD IN STRANGE PLACES

Editor THE AMERICAN FRIEND:

Who reads your old paper, anyway? Well, more people read it than you realize. Two years ago in a tall New York apartment house I found the Negro elevator man always read my copy of THE AMERICAN FRIEND before he delivered it to me. He was looking for news of his native island of Jamaica and he knew all the Friends mission stations there.

Then I have a habit of carrying magazines to my office in the branch of the Metropolitan Museum of Art. There I read them at odd moments and there I throw them in the scrap basket. I knew that the men (museum guards) rescued and took home copies of *Life* or the *Literary Digest*, but I did not think THE AMERICAN FRIEND would appeal to them. Imagine my surprise to discover that one elderly German-American of Jewish descent takes the paper home to his wife whenever he can get it. He reads the articles and speaks to me about them. You have not yet converted him to a realization of the benefits of Prohibition, but there is no knowing what may happen.

So be encouraged to continue to cast your bread upon the waters and some of it will turn up in strange places.

ELEANOR W. TABER.

New York City.

FROM A SELF-CONFESSED HERO WORSHIPER

Editor THE AMERICAN FRIEND:

Today I looked upon the face of him who is being hailed as the greatest statesman of the day, so called, all because he has devoted himself so unreservedly to the cause of world brotherhood, and I feel very much like the old chap in the Bible must have felt when he said, "Now, lettest thou thy servant depart in peace," or maybe it's more like the aged prophetess who "spoke of him to all them that looked for redemption in Jerusalem." Anyway I have seen and heard the Rt. Hon. J. Ramsay MacDonald, Prime Minister of Great Britain and I know I am happy and thrilled by the experience.

I wish I could tell adequately of the hopefulness, the expectancy, the relief that came to our part of the world when we knew that Herbert Hoover would be the Chief Executive of the United States. I wish I could tell you how all this was deepened and enlarged when we knew that Ramsay MacDonald would head the government in the mother coun-

try. Then I wish I could describe the satisfaction that grew and developed when it became known that those two men would meet and discuss the problems that stand in the way of complete accord between these two great peoples. And so we read the dispatches, and tuned our radios, to keep in touch with Washington, New York, and Buffalo.

Then this simple Scotchman from Lossiemouth and 10 Downing St. came to Toronto, for one day only, more's the pity. At 10:30 a. m. John L. Lewis, President of the United Mine Workers of America escorted him to the platform and he was introduced to the delegates of the American Federation of Labor in convention assembled by President William E. Green. After recalling to them that he was a former miner himself and still considered himself a worker, he called upon the laboring men and women of the United States and Canada to give themselves to the cause of world peace. President Green assured him that American labor was with him whole-heartedly in his work.

By a little strategy which I had learned during my brief experience in newspaper work I found myself only a few feet away from him when he addressed the members of the Canadian Club at noon, 3000 of them, in the banquet hall, and untold thousands outside listening in. His address is not what interested me so much, though that in itself was well worth while, but the world by now knows pretty well what he believes and what he hopes.

My interest primarily was in this man who could come of humble parentage, from the little village of Lossiemouth in the highlands of Scotland, to be the successor in office of Walpole, Gladstone, Disraeli, and others; the first statesman in the mother of Parliaments, and the chief advisor to his king.

In all that assembly, in which were the religious, political, judicial, business, educational, and labor leaders, an essembly in which such titles as Rt. Hon., Chief Justice, Sir, Lord Chancellor, Lord Bishop, General, and others, were generously scattered, Ramsay MacDonald was easily the most distinguished looking person present. He would have graced the Roman senate in the days of the Caesars. His hair must have been that of the typical "Sandy" in other days, but it is almost entirely gray now, though his moustache is still dark. His features are almost perfectly molded. His chin is large enough to suggest determination,

but not enough so to suggest contrariness. But it is his eyes that attracted and held me. Sometimes I thought they were sad, then I saw them as the eyes of the mystic. They could be pleading in one moment and in the next sparkling with laughter.

While he spoke, and his voice is most pleasing, his diction perfect, I kept thinking of the strangeness of human destiny. I thought of the Scottish mother sewing, and knitting for the fisher folk, who was known all through the countryside for her saintliness. I thought of the wife of his youth and the mother of his children, who is still his inspiration, though she has been gone these years. I thought how strange that from conservative old Scotland should come the leader of the hosts of labor. I thought of those days when he signed the "No Conscription Pledge" and refused to kill, yet left his seat in parliament to work as an ambulance driver.

Then I saw him going home, having been deported from Belgium on the orders of some British General whose name I do not know, then hurrying back to the front with orders from the government. And now, in spite of the campaign of silence of the press, I see him in the flesh, recipient of the highest office in the gift of his empire, kindly, unspoiled, unafraid, purposeful. You call me a hero worshiper? Well—I confess.

G. RAYMOND BOOTH.

Toronto, Ontario.

113 Maitland Street.

THE INDIAN AT HIS TASK

Editor THE AMERICAN FRIEND:

Leaving the Friends Mission, "Uncle Henry" spent a delightful evening at the country home of Clarence Griffiths, six miles north of Wyandotte. Mr. Griffiths is a good scout and took me whirling through the highways and byways of ancient lore and modern science. His large library gives evidence of his extensive literary research, besides the work of running a well stocked 700-acre farm. Clarence is a valuable member of the Board of Trustees of Friends University and his counsels are solicited at its regular sessions.

The next morning ye Scout was taken on an expedition in search of Indian relics among Indian curio collectors, ending for an hour or more at Bill Long's government blacksmith shop. The trail wound in and out, up and down, and across majestic rivers and rippling rivulets, through the Quapaw and Peoria countries where Friends one time sustained valuable mission posts. "Bill" is a Wyandotte and his wife a Peoria and they are in government employ at sufficient wage to make them comfortable in their cozy home. Their surroundings show every evidence of thrift. Their daughter holds an Oklahoma teacher's life certificate and

she teaches in a nearby country graded school.

At times, when not engaged in government work, Bill lets his Indian inclinations get hold of him, hunting Indian relics and making Indian bows and arrows. He manufactures a long, steel pointed arrow that only the Cherokees can use. Ye Scout having largely failed in his quest for stone relics, Bill remarked with a merry twinkle in his eye, "Well, I want to make your visit worth while," so presented me with one of his fine Cherokee Indian arrows and a wild turkey feather as trophies of our visit on the native heath of the red man, now the home of those who are valuable factors in the economic and social uplift of their community.

Speeding onward we were ere long unloaded at the home of our dear old-time Friends, William P. and Abigail Haworth of Miami, who have so valiantly given their long lives to ministry and Indian Missionary service. For four months this mother of the church has been confined to her wheel chair and bed, and a stop with these saints, who have given so much to the church in the past eighty years, was truly a benediction. A word of good cheer from Friends throughout the church would bring great blessing to those who have hewn the pillars for the temple and are waiting for the boatman by the river.

I spent a most enjoyable evening with Mr. and Mrs. Clay Brown and their son, Raymond, in their elegantly furnished home in Miami. Mr. Brown is a full blood Wichita Indian, reared in a Christian Indian home under the tutelage of the Missionary Baptist persuasion, and might be rightly termed the product of two generations of Christian contact and culture. He grew up a farmer by occupation, graduated from Chillico Indian School, becoming an expert harness maker for his people and the government, served as disciplinarian for the Indian School at Fort Sill, where he met his most estimable wife, a white teacher in the Fort Sill School. They were married twenty-eight years ago and have a fine family of three ambitious boys. Their son Raymond whom we met is an accomplished musician and bids fair to make a mark in the musical and dramatic world. Mr. Brown and family are valuable members of the First Christian Church of Miami. The next morning I spent a most enjoyable forenoon in Mr. Brown's workshop, witnessing the Indian at his task. Though Mr. Brown can deftly turn his hands to most any kind of manual labor, we saw him at his Indian pastime, making fine bows and arrows for the trade. He is the only expert Wichita Indian bow and arrow maker in the country, and his handiwork commands the best prices. To show his great heart he presented the whole outfit of bow and

four arrows, valued at \$20, to "Uncle Henry" for the Friends University Museum, a replica of a trophy that Richard Dix of Hollywood fame values at \$100. Having witnessed his wonderful workmanship and heard him give directions to his white carpenters, we were led to exclaim, "What hath God wrought at the hands of the faithful Indian Missionary in the years ago!"

Before departure from Miami we had the privilege of chatting with one of her most worthy and efficient physicians in his splendidly equipped offices. There stood before us a coming doctor of national prominence in whom his city justly takes great pride, Dr. McNaughton, a Wyandotte Indian and a Friend. His mother, Clara McNaughton, is Secretary of the Yearly Meeting's Indian Committee and for many years has gladdened its annual sessions with her presence. As we bade the Doctor adieu we thought in our heart, "What a miracle of good will to suffering humanity hath God wrought at the hands of the one time Wyandotte Missionary!"

Speeding westward in our quest, skirting the lands of the Creeks and Delawares, we spent the night in Nowata. In the morning we stepped into the office of the cashier of the First National Bank and there faced the cashier who controls hundreds of thousands of dollars with the keen sense of value of the shrewdest financier of today—a swarthy red-blooded Indian.

H. C. FELLOW.

Wichita, Kansas.

THE OATH, PAST AND PRESENT

Editor THE AMERICAN FRIEND:

There is no evidence that Thomas Macy, the progenitor of the Macy family, ever compromised with authorities. His culminating offense was the sheltering of four English missionaries whom he received in his home during a rainstorm. For this offense he was fined thirty shillings. Unlike another instance in history involving thirty pieces of money, there is no record of what was done with it.

Unable to attend court on account of illness, he wrote a letter saying that he regretted that he had given offense. He said that he had sheltered them about half an hour. "I affirm that I did not harbor them an hour." Just two months from the date of this letter, two of these missionaries, William Robinson and Marmaduke Stephenson, were executed on Boston Common and buried without funeral rites.

Thomas Macy was not a Friend as may be inferred from Whittier's "Banished from Massachusetts." He was a Baptist preacher. He and Joseph Peaslee were denied the right of free speech by a special act of the General Court on the ground that they had not been ordained, being dissenters. It is evident that

Thomas Macy was familiar with the testimonies and trials of Friends.

Any trumped up charge served to bring a Friend into court. Upon his refusal to make an oath, he was convicted of disloyalty and fined. Three-fourths of Friends of that day possessed property that was desired by others. Many were systematically and periodically exploited of their possessions in this manner.

Upon declining to make an oath after the model still in vogue, an official exclaimed to the writer, "Oh, there is no difference." We should realize that an oath is designed to bind that which is temporal to that which is eternal; a union of church and state.

CHARLES E. LUKENS.

Marion, Ohio.

SAN DIEGO NEWS ITEMS

Our Young People's Society of Christian Endeavor was first in Group B, consisting of societies whose membership was nineteen or under in the preregistration contest for the county convention. Our President, Maybelle Frank, received a New Testament because our society was the first to report over 100 per cent registration.

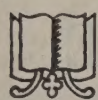
Our church is well represented on the County Union Executive body this year. John Hansen is Hospital Superintendent, Grace Hester is on the Intermediate cabinet, Garland Hanson is Tenth Legion Superintendent, Maybelle Frank is Property Custodian and Joseph Fox is the Pastor Counsellor.

P. A. North of the Anti-Saloon League gave an interesting message the evening of September 22 on the prohibition situation. He clearly showed the fallacies of wet arguments, especially with regard to the Canadian situation.

Our pastor, Joseph Fox, has been elected President of the County Ministerial Association. At a Community Chest Banquet, September 10, short messages were given by representatives from Catholic, Jewish and Protestant groups, and he was chosen to represent the Protestant group.

Five new members, John Hansen, Leona Hansen and Joseph Colton as active, and Mary Ellen and Lois Hansen as associate members, were received into membership at the September monthly meeting.

We have had a series of interesting evening services on the subject of Friends beliefs. The first one was the "Quaker Tree" and then followed in order "Friends and Water Baptism and the Lord's Supper," "Friends and Peace," "Friends and Their Absence of Creed." We are looking forward to "What the Friends Have to Offer to Their Young People." On October 13, at the evening service, the pastor concluded an interesting series of sermons on the "Future of Friends."



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



PACIFISM IN THE MODERN WORLD

EDITED BY DEVERE ALLEN

Doubleday, Doran & Co., pp. 278, \$2.00

Here are twenty somewhat different approaches by as many different writers to a thoughtful consideration of a "vigorous, practical method of social progress." The making of a better world claims the interest of present-day readers and it is only natural to want to help if an understanding of right relations in cooperative effort makes such help practical as well as possible. In his introduction the editor writes: "To aid somewhat in a deeper understanding of pacifism is the chief purpose of this book. Many of those who contribute to it are performing work of acknowledged value and are occupying places of such public responsibility that their ideas can hardly be dismissed as the vague dreams of temperamental extremists; nor may they themselves be lightly dismissed as dogmatic fundamentalists of pacifism. While the book makes no pretense of being a complete or even a thoroughly coordinated expression of pacifist thought, its writers are fairly representative and in their differences of opinion and emphasis typify the divergences of many pacifist groups."

For Friends the study of peace in its practical applications as a means of offsetting war and of promoting international goodwill has a fascinating interest. For them, pacifism is not so much a negative aspect as a positive force for righteousness and carries not only the Divine approval but the sanction of right-thinking men of goodwill. But of the writers in this volume, three call themselves Friends while the other seventeen may represent various religious bodies. Rufus M. Jones writes in his usual vein on "Overcoming Evil," A. J. Muste on "Pacifism and Class War," while E. Merrill Root closes the book with "Life's Bread and Wine." Each of these chapters is quite worth while and will repay careful perusal for readers especially interested in the Quaker approach. You will also enjoy and be much profited by Paul Jones' interpretation of "The Meaning of Pacifism," Reinhold Niebuhr's "The Use of Force," and Charles A. Ellwood's "The Background of Goodwill." The inter-racial outlook is ably considered by the Editor himself in a study of "The New White Man," and by Howard Thurman in a chapter on "Relaxation and Race Conflict." "Pacifism and the Criminal" is presented by Roger N. Baldwin, "Pacifism and Social Injustice"

by George L. Collins, and "Pacifism and International Police" by Kirby Page. Non-Cooperation, War Resistance, National Security, Patriotism, Personal Relations, and Shifting the National Mind-Set are other themes carefully considered by present-day leaders of thought in challenging fashion that whether the reader agrees or not one wants to get the writer's judgment on what he considers a most vital subject.

Educators will especially appreciate Goodwin Watson's chapter on "Can Pacifism Grow?" and minds with a poetic bent will delight in "Nationalism and the New Age," by one of the world's great literary and cultural leaders, Rabindranath Tagore of India. The latter urges in conclusion that we "keep our faith firm in Life that creates and not in the Machine that constructs, in the power that hides its force and blossoms in beauty, and not in the power that bears its arms and chuckles at its capacity to make itself obnoxious. Let us know that the Machine is good when it helps, not so when it exploits life; that science is great when it destroys evil, but not when the twain enter into unholy alliance."

To read is to enjoy and appreciate. It is refreshing to know that men are thinking and can express themselves so helpfully. Each chapter is brief and can be read and re-read at a sitting, and an illuminating sketch of the writer which precedes it suggests a background for the thinking that reaches its conclusion in a dozen pages. The book is ably edited and beautifully printed and will adorn the shelf of any book lover, but it will be particularly helpful to those interested in pacifism as a practical method of social progress.

PERSONALITY AND PROGRESS

BY HENRY T. HODGKIN

Doubleday, Doran Co., pp. 178. \$1.75

In a Foreword to this book written in a happy vein, Rufus M. Jones says: "This book is rightly concerned with Reality as well as with Adventure; with God as well as with social human relationships. It is a book that is pretty sure to enlighten and at the same time to fortify the will of the reader. I am glad to give it a word of blessing from the other side of the world from that on which it was written." This will be sufficient to recommend it to all who have learned to appreciate the pen productions from both these men.

While as Secretary of the National Christian Council of China, the author, who will be remembered for earlier books from a background of several years of mission work in China, as "The Christian Revolution," and "The Way of Jesus," has written this interpretation of life with the thought of fixing attention upon its more permanent and significant problems. The reader is warned at the outset that "in so far as this volume calls us to face facts, to think honestly about them, to look at what they mean for ourselves—just in so far must it prove to be a difficult book to write or to read." But this challenge only urges one to undertake the journey as a companion of the road.

A chapter on "What is Happening?" prepares the way through a consideration of the problem of authority, of our attitude toward society, of cross-currents in our thought-life from the consideration of machinery and organization as they affect our conception of the world and ourselves, to see tendencies at work that move in opposite directions. His central thesis may be summed up in a single phrase—"only through persons of a certain general type can the needs and opportunities of this age be fully met." The revolt against authority, looked at in its most favorable light, he says, is an expression of the desire for truth. It is a reaction against shams and half truths, and the hope of better things is bound up with a frank facing of reality. Truth can only break through into society through persons who embody it and "such is the outstanding need of today, a need that can only be met by rigorous self-discipline and courageous living."

The second line of thought starts with man in relation to society and comes back to the problem of the inner life from the conclusions reached in that field. Reconciliation is the great idea and a whole chapter is devoted to this art of making adjustments to other personalities, the art of living together with others. "The peacemaker is indeed the maker of music in the highest sphere we know, that of human fellowship."

The third element in character formation for emphasis is the spirit of adventure. Reality as an ever-expanding and receding goal: reconciliation as a progressive process opening the door to the realization of an ideal society: adventure as the spirit in which we face reality and in which we achieve reconciliation—these three ideas embodied in inspired personalities are all alike needed for the meeting of the world's deepest needs today." The adventure of reconciliation is here shown to be fundamental to the fulfilment of the highest aim we know.

These approaches are further de-

(Continued on page 820)

QUAKERDOM • AT • LARGE

Allen D. Hole, Jr. and Horton H. Cowles, graduates of Earlham College, class '29, are two of the six graduate students enrolled this year at Haverford College, Haverford, Pa. They are specializing respectively in French and in History. Arthur Palmer and F. W. King of Wilmington College, Wilmington, Ohio, are doing advanced work in chemistry and in biology.

* * * *

Dennis A. Paige of Somerville, Mass., attained the age of ninety years on October 19 and appreciated expressions of congratulation and best wishes from his many friends. Others who may wish to add their word of greeting may address him at 405 Somerville Ave., Somerville, Mass. Words fitly spoken and in due season are "like apples of gold in network of silver."

* * * *

W. W. Silver, a friend of Pacific College, Newberg, Oregon, offered the college all the prunes they would pick in a day from his fine orchard. So October 10 was a busy day for the students and faculty with work of an unusual order as they accepted the offer and together picked more than 1800 boxes of prunes from which the net profit will be more than \$1,000.

* * * *

A Worker's Conference for New England Yearly Meeting of Friends was held at Portland, Maine, October 30 and 31, with Lindley M. Binford as chairman. The theme of the Conference was "Christ's Kingdom on Earth," and the speakers with special subjects assigned were: Wilbur K. Thomas, James A. Coney, Alfred T. Ware, Alvano C. Goddard, Ralph Stoady and Oscar G. Mostrom.

* * * *

A geographical classification of the freshman class at Earlham College shows that eighteen students have crossed the Appalachian mountains, thirteen of whom are graduates of eastern Friends schools: six from Westtown, four from George School and three from Oakwood. The state of Indiana, with its one hundred and six, outnumbers the outsiders almost three to one. Eleven widely separated states contribute to the sum total of Earlham's class of 1933.

* * * *

Rufus M. Jones was the guest of the London Missionary Society at the first of a new series of Business Men's Lunches in Memorial Hall, London. In an effective talk on "New Types of Adventure" he pleaded for adventure today, not only in exploration, in the air and in the laboratory, but in all realms which will set the spirit of man free from a merely

materialistic and secular outlook. He revealed, too, a chapter of post-war history new to most people.

* * * *

Clyde A. Milner, Professor of Psychology and Dean of Men at Earlham College, was one of the speakers at a Spiritual Emphasis Conference at Edgewater Beach Hotel, Chicago, October 19 and 20. The other special Counsellors were Prof. Wm. Adams Brown, Pres. Wm. J. Hutchins, and Dr. Robert Seneca Smith. The Conference was under the direction of a Y. M. C. A. Committee on Evangelistic Emphasis and the helpful contribution of Clyde Milner was much appreciated.

* * * *

Charles J. Rhoads and J. Henry Scatergood, two Philadelphians appointed by President Hoover as Commissioner and Assistant to perform the herculean task of reorganizing and infusing a new spirit into the Indian Service, have been active in the months which have ensued since their appointment in obtaining first-hand information about the conditions in the Indian field and the problems with which they must deal. Both have visited several of the western reservations, and it is understood that the Secretary of the Interior is backing Commissioner Rhoads in his estimates considered necessary to carry out his purpose.

* * * *

Lawrence E. Lindley, Associate Secretary of the Indian Rights Association, has completed a two months' visit to Indian reservations in the southwestern states. He represented the Association at the seventh annual Council of the Navajo Indians held at Ft. Wingate, New Mexico, September 3-4. Commissioner of Indian Affairs, Charles J. Rhoads, attended all sessions of this council at which two councilmen and two alternates were elected from each of the six Navajo jurisdictions. These twenty-four men occupied two rows of seats immediately in front of the platform, and they alone had the right to speak and vote. There were probably 500 Navajos present in addition to the delegates.

* * * *

A. Willard Jones of Ram Allah, Palestine, writing concerning the proposed Hostel in Syria, says "The Committee responsible for the Hostel is very representative including as it does, Palestinians, Syrians, Americans, Englishmen, a member of the American University Faculty, heads of secondary schools, doctors, etc. It is hoped that American Friends may be led to join with English and Irish Friends in forwarding a piece of work which is very much needed and which should be very fruitful in terms of

influence. Beirut is a big Mediterranean port city and although the University is in a quiet quarter, the students are continually beset with the temptation to seek entertainment in the town. Such a hostel for older students—Freshmen and Sophomores must live in the University—would help greatly to furnish a homelike social atmosphere which is much needed."

* * * *

The members of First Friends Church, Whittier, California, sent greetings to J. Ramsay MacDonald, the British Premier, and a welcome to American shores: "We are in full accord with the expressed purposes of your mission. The testimony of the Society of Friends on the question of World Peace is universally well known. On this issue the Friends of Great Britain and America stand together. We acknowledge the noble service that you have rendered to this great cause. It is to be hoped that you and the President of the United States, Herbert Hoover, may reach an understanding that will cement together the people of both countries in a lasting friendship and good will. We further hope that this interchange of mutual interests may lay the foundation for a new method in international diplomacy, namely, the direct understanding of the executive heads of the nations of the world."

* * * *

A very interesting "special number" of *The Friend* (London) for October 11, gives a brief sketch of its origin and development since 1843. Contemporary publications of Friends in England during that time are also mentioned. The men who have made *The Friend*, founders, editors and trustees, appear in photogravure with a short account of their efforts to render helpful service through this medium to the Society of Friends. Their staunch, fearless, kindly leadership as here portrayed reveals "diligent search making for the pure ore," and marks the progress of the Society for nearly a century as "storms were weathered and the vessel continued to pursue its fairly even course." Since 1892 the paper has been issued weekly and continues to be "voluntary and not authoritative, a proprietary rather than an official journal of the Society." Its business is "to record, to inform, and to interpret."

* * * *

Under the leadership of a committee of young people of Puget Sound Quarterly Meeting a Get-Together Dinner was served at the Friends Memorial Church in Seattle, Washington, Friday evening, October 18. About eighty were served, twenty-five of whom had driven from Everett. After dinner Floyd W. Schmoee

introduced a plan to secure a suitable tract of water front for permanent Young Friends Conference grounds and summer resort. He suggested that with the availability of salt water frontage on the Sound with its miles of frontage and many islands and of fresh water on fourteen hundred lakes in King County he thought that it was time for Friends to choose a location which can be developed. The proposal met with hearty approval and in favor of salt water. A committee was appointed to investigate available sites to be reported to a later meeting. Appreciation was expressed of the kindness of the Everett Y. M. C. A. which has given the Young Friends Conference the free use of its boys' camp on Lake Chaplain the past two years.

NEWS OF OUR MEETINGS

Dover Quarterly Meeting was held at Rochester, N. H., on Saturday, October 19. The time for worship was very largely taken by a minister of another denomination whose name your correspondent has forgotten. It was quite interesting to many to listen to experiences quite different from our own and to convictions and methods to which few aspire. Superintendent James Coney found no time for his cheering message, but on the other hand it was fortunate that a patient, quiet and brotherly spirit was manifested in our business and in our worship. There was time to give an enthusiastic notice of the conference to be held at Portland to which the delegation from the Quarterly Meeting will be large. It will mark a new era in the cheerful, helpful and enlightening activity of New England Friends.

Friends at Jamestown, Ohio, observed Rally Day on October 13, the meetinghouse being beautifully decorated for the occasion with autumn leaves and goldenrod, the work of the Ever Ready class of boys and girls from twelve to fifteen years of age. There was a large attendance and a gratifying feature of the services was the presence of the youngest member of the school, Donald Dean Huffman and of the oldest member, Anne Elizabeth Robinson. After a short study period, an interesting program was given by members of the school with a talk on promotion

and its relation to growth and the presentation of promotion certificates to the children. Special mention was made by Superintendent Oscar Weller of two members who received their tenth seal for perfect attendance: Anne Eliza Robinson and Harry Moorman. The new pastor, O. Perry Bantz concluded the service with a Rally Day talk. The members of the meeting are putting on a campaign of hard work to secure money to build or buy a parsonage. The Aid Society served meals at the County Fair in August and plan to do the same next year.

The Friends at Harmony Church near Wessington Springs, S. D., observed Rally Day, October 13, and the newly-elected Sunday school officers took up their duties. The Program Committee consisting of Lottie Alexander Schleist, Emma Lamley and Alice Butterfield arranged for a fitting Rally Day program of music and readings. The meetinghouse was artistically decorated in autumn's beautiful colors. A basket dinner was served in the big grove adjoining the church grounds and everyone enjoyed a social hour together. There were ninety present for this special occasion. It is hoped that this attendance may keep up and that others may also come. Friends are very sorry to lose the valuable services of Mr. and Mrs. Andrew P. Rundle who are planning to spend the winter in California. She is the teacher of the Bible class and will be greatly missed.

The council meeting of the Enfield Falls Larger Parish was held at the Friends meetinghouse at Perry City, N. Y., on the afternoon and evening of Oc-

tober 22. At the August monthly meeting the Friends Meeting at Perry City decided to enter the group of rural churches which comprise this larger parish. The staff includes only the pastors and Religious Education Director and the Council has two representatives from each of the churches, besides the pastors. At this meeting the year's program was planned for. The topic for the afternoon session was Evangelism. An earnest effort is being made to swing away from a spasmodic effort to one that involves the constant activity and prayer life of the whole church in a definite way. The evening session was wholly occupied with the program of Religious Education for the boys and girls within the limits or to be reached by the school districts of the Larger Parish. Thorough and efficient service under the Master's guidance, is the slogan for the year. As rural meetings we feel we can help each other.

Friends at Springdale, Iowa, enjoyed a Rally Day and Harvest Home program, October 13. The church was beautifully decorated with autumn leaves and flowers, and products from field and garden. The service was very impressive and the closing remarks of the pastor very helpful. The Sunday school resumed its former practice of holding a quarterly Worker's Conference and on October 20 about forty were present at the dinner hour including several visitors. The conference session was very helpful. The following Tuesday evening the Christian Endeavor entertained the young people of the M. E. Church. A Quarterly Meeting Board conference was held at the home of Gurden Mortimer at Bloomington, Iowa, and those attending from this end of the quarter were Guy Harvey, Ada Millett, Ed. Hollingsworth and his wife.

AT KANSAS YEARLY MEETING

(Continued from page 811)

one who has as his goal a general upheaval in the faith of good men and women. A crowded altar is his delight, although it may mean the unsettling of Christian faith and much hopeless wandering and groping for certainty after the evangelist has left the field. This method results in large numbers to re-

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port, but reports are poor things compared with accomplishment. That type of evangelism which ties our people more closely to our beloved Society and leads into quiet faith and calm trust in Christ the Savior is the type we need. May their tribe increase."

The superintendent's report showed that very few congregations and outposts in the Yearly Meeting are unsupplied. M. F. Swafford is leaving Kansas to engage in pastoral work in Indiana.

But few of the members of the church who attended the first Yearly Meeting at Lawrence 58 years ago remain, and fewer still who were able physically to attend the fifty-eighth session, and this was the only thing which caused a feeling of sadness at this unusually harmonious and interesting meeting, which closed Sunday night, October 20, after a day of rich blessing in all the Friends churches in the city.

ORMAN C. EMERY.

BOOK REVIEWS

(Continued from page 817)

veloped in a chapter on relationship to Christ as "The Way, the Truth and the Life," that attempts to adjust ancient truth to new thought-forms. "It is part of the function of education," says the writer in a chapter on The Task of Education, "to fit people to take their place in society." The facts of religion must indeed be taught, but "that religion is simply to be gained by acquiring facts or even convictions about those facts is an exploded idea. My religion is that attitude of mind and heart that I express in daily life. If my religion is Christian the attitude will be one of reverence for truth, passion for harmony, adventure for the highest."

The closing chapter gives its title to the book. On character, above all else, depends the forward march of humanity, but teachers and religious leaders hold the key to the future. It is in education and religion that deepest springs of human effort are touched, and nothing is more to be desired than full understanding and cooperation between these influential groups. There is only one royal road to progress and it must be through persons, men and women, with the necessary qualities for this service.

This is a great book with deep concern,

DAILY BIBLE READINGS

Lesson for Nov. 10. World Peace Through Mutual Understanding. Isaiah 2:2-4; Acts 17:22-28; John 4:20,21.

Golden Text: They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea. Isaiah 11:9.

M. Jehovah's Universal Reign. Isa. 2:1-11.
T. God of the Nations. Acts 17:22-31.
W. No Racial Lines in the Kingdom. John 4:15-26.
T. The Comity of Nations. Isa. 19:19-25.
F. Kinship of the Nation. Psalm 87.
S. The Gospel in the Mother Tongue. Acts 2:1-6.
S. The Righteous Judge Acclaimed. Psalm 98.

that will clarify vision, help in forming sound judgment, and inspire to renewed effort in making for better human relationships.

BIRTHS

HANSON—To Edwin and Cora Hanson, Wessington Springs, South Dakota, September 28, 1929, a daughter, Mabel Doreen.

NORRIS—To Paul and Pauline Norris, Amboy, Indiana, September 7, 1929, a son, James William.

STURGE—To Edward P. and Grace Warren Sturge, of 2, Gayton Crescent, Hampstead, London, September 30, 1929, a son, named Joseph Edward.

SWIFT—To Paul G. and Marion J. Swift, Springfield, Mass., September 6, 1929, a daughter, Elizabeth Jenkins.

TRAYLOR—To Harold and Pearl Butterworth Traylor, Wessington Springs, South Dakota, September 24, 1929, a daughter, Donna Marie.

VINCENT—To Laurel and Helen Vincent, Amboy, Indiana, October 17, 1929, a daughter, Beverly Lou.

MARRIAGES

CHRISTENSEN-CHRISTENSEN—At the home of the bride's mother in Springdale, Iowa, October 1, 1929, Anna Christensen and Viggo Christensen, Guy Harvey, minister. They will reside in MacGregor, Iowa.

HORNER-POWELL—At Amboy, Indiana, September 8, 1929, Marie Powell and Elvin Horner, members of Amboy Meeting. Donald Spitler, minister.

MILWARD-BIRCH—At the home of Nathan and Lucy H. Binford, Greenfield, Indiana, Betty Birch of Greenfield, and David B. Milward of Lexington, Kentucky. Eliezer Partington, minister.

OVERMAN-HATFIELD—At Amboy, Indiana, September 28, 1929, Myrtle Hatfield and Herman Overman. Donald Spitler, minister.

YOUNCE-BALDWIN—At Amboy, Indiana, October 2, 1929, Rosalind Baldwin and Lindley Younce. R. Aaron Napier, minister.

DEATHS

DOWELL—At her home in Eagle Rock, California, October 13, 1929, Drusilla Dowell, formerly a member of Lindsay Meeting, then of Bell, becoming later a member of Los Angeles Meeting. Funeral service in charge of George Weeks assisted by R. Ernest Lamb. Interment in Glendale cemetery.

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of Friends in America

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WILSON—At his home in Cunningham, Kansas, September 14, 1929, Jesse H., son of John W. and Miranda Jane Wilson, aged seventy-two years. Born near Plainfield, Ind., he was married to Sarah Hilles Howell in 1882, moving to Kansas two years later. Three children were born to them. Converted in early life, he joined the M. E. Church and later transferred his membership to Friends being a true, loyal member of University Monthly Meeting at Wichita at the time of his death.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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"Your Income and Your Life Insurance" is the name of an interesting and rather attractive little booklet which answers the above questions in a clear and straightforward manner.

We shall be very glad to send you a complimentary copy on request.

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